WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. I.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-STREET, UTICA, N. Y. TUESDAY, MARCH 30, 1824. [NO. 7.

From the Christian Spectator.

Cursory Remarks upon the Literary and Religious character and taste of the present age.

(Concluded from p. 21.)

But I must hasten to the other part of my subject, which directly embraces the *religious* character and taste of the times in which we live. And here, there is certainly a great deal to excite the gratitude, encourage the efforts, and strengthen the faith of every friend of the Redeemer. Blessed be God, for those mighty wrestlings and yearnings of christian benevolence, which are now spreading dismay over the kingdom of darkness, and which cannot be unavailing before the throne of infinite mercy. It is not the character of this age, to exhaust its energies in fruitless wishes that something might be done to save the heathen: nor to comfort itself with the assurance that God in his own time will convert them, whether his people engage heartily in the enterprize or not. No: the church feels that she has a "great work to do," and that unbelief has slumbered over it too long. Never, certainly since the Apostolic age, were her sons and daughters more busily engaged in behalf of a perishing world, than at the present moment. Never were more hearts and hands opened; and never was there a greater number of faithful heralds on the march to summon the strong holds of the enemy, and to blow the gospel trumpet in every land. At what former period, did the river of life flow so copiously from beneath the sanctuary, and deepen so fast, and spread its healing waters so wide, over the "parched places of the wilderness?" When was there so holy an emulation in doing good, among christians of every name and nation? When were the signs of the times so bright, and so rich in ripening and clustering promises? When did every gale from the far-off pagan continents and savage isles, waft such glad intelligence to the christian's ear? When were so many eyes turned, and when did so many prayers of faith go forth, to meet the rising glories of the millenial day? These are some of the heart-cheering reflections, which offer themselves spontaneously to every mind, that is alive to the interests of Zion. And truly, it is good for the church, thus to stand on her favoured eminences, to watch the preparations and to anticipate the triumphs of her King.

But it is not permitted to us to look with unmingled satisfaction, upon even the holiest enterprizes of human benevolence. As the best of men engaged in the best of causes are still imperfect, it would be a miracle, if there were no error in judgment, no failure in prudence, no alloy of unsanctified motive or feeling, among the thousands who manage the prudential concerns, and go forth as the accredited agents of Missionary, Bible, and other kindred societies. Equally in vain would it be, to expect a perfect balance of judgment and feeling, in the most enlightened christian community taken together: so difficult it is to find and preserve the golden mean—to keep the mind always at the right temperature—to adjust every thing as it should be, between the understanding and the heart. Even the best of men, are liable at different times, to fall into opposite extremes. In bearing away from Charybdis, they are driven upon Scylla, in avoiding the rocks, they are ingulphed by the whirlpool. This vaccillancy seems to be a kind of *secondary law* of our nature. I call it a *law*, on account of its extensive and controlling influence; and a *secondary law*, because it was not implanted in man at his first creation. It was superinduced by that great apostacy, which gave the throne of his heart to another than his Maker, and destroyed the primeval equilibrium of his moral faculties. It holds true in religion, as well as in politics and philosophy, that the mind often pushes its speculations so far upon some favourite topic, as to throw every thing else into the back ground, and encroach upon those essential relations, which things bear to one another, in the divine economy.

There is what may be called fashion and taste, in religious opinions and feelings, as well as in dress, or architecture, or music. Thus, at one time, christian doctrines are regarded as comparatively unimportant; and all stress is laid upon a good moral life. At another time, deep and bold theological speculation is exalted far above christian experience and practice. And then, again, clear and discriminating views of divine truth, are contemptuously discarded as mere "head knowledge," while nervous agitations, animal affections, and enthusiastical excitement, are hailed as the true and joyful evidence of saving conversion. The legalists and the antinomians have each repeatedly had their day. Men at one time have been bigots, and at another, fierce for liberality.

The *religious taste*, (as I use the term,) of the present age, differs in some important respects, from any thing that has extensively prevailed in the church, at any former period; and remarkably corresponds, in its leading characteristics, with the *literary* taste of the day, to which the reader's attention has already been invited. The increasing demand of the great christian public is for *excitement*—for something that will produce strong feeling, and gratify an over-craving curiosity. Thinking—looking into the principles and relation of things, is with too many, nearly out of the question. They have no time for theological investigations, and very little, it is to be feared, for reading the Bible. Like the "Athenians and strangers which were there," how many would apparently be glad, to "spend their time in nothing else, but either to tell, or hear *something newer*." Hence the religious dissipation of large towns—the eagerness of inquiry after new preachers, and the running from one place of worship to another, for the mere gratification of a vain curiosity.—Hence the growing aversion to every thing didactic and argumentative in the pulpit, and the increasing demand for what are called *popular* discourses; so that unless the preacher makes some strong appeal to the sympathies and passions of his hearers; unless he takes them often out into the grave yard; or carries them to the abode of recent widowhood and supperless orphanage; or transports them to Juggernaut or the Ganges, he is dry and heartless, or plodding and metaphysical: and of course, scarcely to be tolerated. To sit, as our fathers of the last century used to do, Sabbath after Sabbath under sound doctrinal discussion, and to see the hour glass turned, before the improvement of the sermon, who could now endure?

Time was, when the church thought herself deeply indebted to those devoted men of God, who grew pale and gray in their studies, when plain unlettered christians were familiar with quartos and octavos; and when Owen and Baxter and Leighton and Howe and Watts and Bates and Hall and Edwards, stood upon conspicuous shelves in the book-store, or lay still nearer at hand upon the counter. But where are these burning and shining lights, these venerable fathers now? Who, *out* of the tribe of Levi, and I had almost said *in* it, has time or inclination to do them reverence? What are the most popular religious publications now on sale? A little attention to catalogues, advertisments and subscription papers, will furnish a fair answer to this question. How strange would it be to find a serious friend or neighbour, late at night, pouring over a treatise on the Attributes or the Law of God, or the freedom of the Will, or the work of the Spirit, or human depravity, or the great doctrine of Atonement, or indwelling sin. Who now thinks of purchasing any thing religious, but tracts, memoirs, diaries, missionary monthlys, and weekly news-papers? Individuals there may be in most of our churches, who *possess*, and what is more, who *read* some of the ablest theological works of the authors I have already mentioned: but I am speaking of the *prevailing* taste of the age. Something that is new and moving—something that may be read without much thought, is what the great body of christian readers now call for, and what they are determined to have.

That this demand arises from some of the best and most philanthropic feelings of the heart, and that the cheap and universal diffusion of religious intelligence, has a tendency to increase benevolent exertion, in behalf of perishing nations, does not admit of a rational doubt. The prosperity of the missionary cause is inseparably connected, with the interest which missionary news is calculated to excite; and the religious publications of the day, have contributed essentially to rouse the dormant energies of the church, and have done much to excite a spirit of inquiry, of liberality and prayer, among thousands who might otherwise have still "slumbered on." In these things "I do rejoice, yea, and I will rejoice." And who, let me ask, that cares for the "dark places of the earth," who that has any bowels and mercy for unnumbered millions of immortal beings, hastening to the judgment without the knowledge of a Saviour, would be willing to see those greater and lesser lights extinguished, which make the darkness visible? Who that ever prayed "Thy kingdom come," would be willing to remain ignorant of the labours, the perils, the discouragements, and the successes of those devoted servants of Christ, who at every hazard, are at so many different points penetrating the empire of pagan darkness, proclaiming 'liberty to the captives, and the opening of the prison doors to them that are bound'? What Christian would, if it were in his power, shut out the Macedonian cry from a single christian habitation, or close up those channels which have been recently opened for the conveyance of religious intelligence, through every part of the land? Rather let new channels still be opened. There is even now, in some places, a great want of information respecting the "signs of the times," and the miseries of men. Thousands more of the Missionary Herald, and other kindred publications, ought to be circulated and read in this country.

But if there is still a deficiency upon the whole, I am persuaded that in particular sections of the American church, both the demand and the supply have become excessive: so that while christian zeal and benevolence are gaining ground, christian knowledge is declining. It is the character of our countrymen, especially in this northern section, to overdo, even where things in themselves are highly useful and praiseworthy. Thus we have too many banks; too many counties and towns; too many colleges; too many parishes; and within some given limits, too many missionary magazines and religious news-papers. They interfere with each other. They come too often.—Many of the accounts which are published are too diffuse; and to fill out the sheet and save the trouble of selecting and condensing, many things are inserted which ought not to appear, at least in their original form. It often happens, too, that the same intelligence must be purchased over and over again in the same periodical publication.—First, we have it in a joint communication from the missionaries to some officer of the board—then, with some additions, in their journal—then in various private letters to their friends; and lastly, it may be, in extracts of letters from gentlemen who have visited the station. Thus after marching and counter-marching over the same field till we are quite exhausted, we hardly know where we are, but find that we have made but very little progress.

It is not my design here to blame the missionaries. I honour them as the devoted servants of Jesus. It is right that they should send home letters and journals; and that in their correspondence with the societies which sent them forth, they should descend to particulars on all the topics immediately connected with their labours, prospects and responsibilities. But I cannot say that I think their journals, taken together, are quite worthy of their talents and opportunities. Many of them abound too much, in dry details of necessary journies and labours, and in common place remarks. Or, admitting all these things to be entirely proper in official communications, I cannot help objecting to such minute statements, as we often see in print, about clearing land, building cabins, being visited by sea captains, &c. &c. It does appear to me, that all the information which the public need, might be given in one quarter of the space which is frequently occupied, and that those who are intrusted with the original manuscripts, are bound to spend more time in the selection of extracts, and in bringing what is often spread over a wide surface under a single glance of the reader's eye. Such a process would greatly reduce the *quantity* of religious news, but it would exceedingly improve the *quality*; and this is a thing which is very much wanted. For general circulation, half would be better than the whole: and then, there would be a clear saving of one half the time and expense. This would also tend very much to check the religious dissipation of the age by leaving room for more thought and discussion.

The great thing now is, not to suppress missionary information; but to guard against its exclusive and enervating tendency. Let the whole ground be occupied by it, but so as to leave room for our standard works in divinity, and for the circulation and encouragement of well conducted theological Magazines. Let the whole christian land be refreshed, but not inundated, by the streams which should gladden every town and make it permanently fruitful.

An exclusive or prevailing taste for religious news, wherever it may be found, will be followed by some of the lamentable effects which result from the reading of novels and romances. The mind will in both cases be gradually unfited for deep and patient investigation. All that lies a little below the surface, will be passed over; and simply because it requires labour. In both cases the unceasing demand for something *newer*, will increase the appetite and dissipate more and more some of the best and noblest energies of the mind. Surely, effects like these are to be seriously deprecated; and in concluding this paper, I would earnestly invite all the enlightened friends of literature and religion, to consider, how far the remarks which have been made are entitled to their particular attention, and how their example and influence may help to counteract every threatning tendency on the one hand, and to encourage all that is safe and good on the other. A. Z.

From the Christian Mirror.

"VANITY OF VANITIES."

It is mortifying to human pride, to hear the confessions of a man who has passed through the flowery fields and enchanting paths of life:—but finds at last that the words of the *wise man* are, alas! too true. Lord Chesterfield is universally known as a man of education, wealth, rank and accomplishments: who, possessing all the means of unsanctified enjoyment, and availing himself of all the means he possessed, was better prepared than almost any other man to make a just estimate of the pleasures of life.—At the conclusion of his gay career, he looks back upon the scenes he had passed, and exclaims:

"I have run the silly rounds of business and of pleasure, and I have done with them all. I have enjoyed all the pleasures of the world, and consequently, know their futility and do not regret their loss. I appraise them at their real value, which is truly very low; whereas, those who have not experienced, always over-rate them.—They only see their gay outside, and are dazzled with their glare. But I have been behind the scene. I have seen all the coarse pullies and dirty ropes, which exhibit and move the gaudy machine. I have seen and smelt the tallow candles, which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude.—When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world had any reality; but I look upon all that is past as one of those romantic dreams, which opium commonly occasions; and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meretorious constancy and resignation which most people boast of? No, for I really feel I cannot help it. I bear it—because I must bear it, whether I will or no—and think of nothing but killing time, now he is become mine enemy. It is my resolution to sleep in the carriage the remainder of the journey."

ORACLES OF GOD.

Many persons derive no benefit from the oracles of God, because they attempt to consult them without prayer. But without prayer though they may be read, they cannot properly speaking, be consulted. Consulting an oracle is an act, which, in its very nature, implies an acknowledgement of ignorance, and a petition for guidance and instruction. It is the act of a blind man extending his hand to an unseen guide, and requesting his assistance. He, then, who reads the scriptures without prayer, does not really consult them: does not treat them as an oracle: and, therfore shall not find them such. It is to him, who first humbly speaks to God, that God will condescend to speak. It is to him, who, with the temper of a little child, and with a heart which receives the truth in the love of it, consults the oracle upon his knees, and prays over every response that God will unlock all his hidden treasures of wisdom and knowledge. He who, in this manner, daily consults it, shall be guided as safely, as an all wise God can guide him; and conducted to heaven as certainly as there is a heaven; for if he who walketh with wise men shall be wise, how much more shall he who walketh with God? Whatever else we neglect, then, let us not neglect the scriptures. Whatever else we consult, let us not fail to consult the oracles of God. [*Dr. Payson's Sermon.*]

PARENTAL FAITHFULNESS REWARDED.

The "*Christian Mirror*" of the 12th instant, contains an interesting summary of the history of the first church in North Yarmouth, Maine, from which we select the following incidents, for the encouragement of faithful parents.

'There have been in this church, from the very first, a good number, who have entertained very exalted ideas of "the perpetuity and provision of God's gracious covenant with believers and their seed." The provisions and promises of this covenant have been the solace of many expiring parents, whose children were then in an unconverted state. The writer has witnessed some instances, and been credibly informed of many more, that reminded him of the patriarch Jacob, who, "by faith when he was dying, blessed both the sons of Joseph, and worshipped, leaning upon the top of his staff." By dying parents in this church, blessings have been supplicated for children and grand children. If they had not already "received the promises" in relation to their offspring, they were, "*persuaded of them and embraced them.*" They have believed, that they, as Isaac was, were children of the promise; and supported by this assurance, they have endeavoured, as Abraham did, to command their children and household after them, that they should keep the way of the Lord.

'Not many years since, a mother of seven children left this world with strong confidence that the God of Abraham, to whom she had dedicated her children in baptism, and for whom she had daily prayed, would have mercy on them. With respect to the future conversion of one, at least, she had the faith of assurance. Six of them are now hopefully the children of God, and are professors of religion in four different churches, most of them parents who have some portion of their mother's attachment to God's covenant. The other was a hopeful convert, and commenced study with an ultimate view to the ministry, but was soon after removed while yet a youth, to be as is believed, a priest to God in the temple above. There are many other instances, in which parents, having given up their children to God in faith, have laboured and prayed, and looked forward with and almost certain expectation that they would become members of the spiritual, as well as visible kingdom of Christ. Nor have they been disappointed.

'By going back about eighty years we find a proof of the covenant faithfulness of God, if not more remarkable, yet on a scale more grand, and unspeakably interesting to the pious, faithful parent. In 1744, about fourteen years from the organization of the church, Jacob Mitchell became a member. He was afterwards a deacon in the church, and was the grand-father of the present deacons. He had a first and second wife; and from this family have descended not less than *two hundred and thirty eight professors of religion*. This estimate includes, besides the strictly lineal descendants, a few that have been connected with them by marriage. For instance, in Dea. Mitchell's family, by his two wives, were seven children. These all married professors, who are therefore included in the calculation. But the offspring of all these marriages are lineal descendants; and the proportion who are not so, has been constantly diminishing. Of this large number there are only fourteen who publicly disown that covenant, in which their fathers lived and died, and in which the stipulations on Jehovah's part are, "I will be *thy* God, and the God of *thy seed* after thee." Of these, *four* came into the number by marriage; of *four others*, the parents were not professors of religion; of *three*, only one parent was a professor: and *three*, when they received their religious impressions, had their residence where there was no congregational church. Among these descendants are four approved ministers of the gospel. Dea. Mitchell died at the advanced age of 88, but not till he had seen a son sustaining the same office in the church, and also raised to the highest civil honours in the gift of the county. He was an exemplary, godly, praying man: and used to intercede with God for his children, and his children's children, down to the latest generation: And the souls of his seven children with their companions, in all 14, were given at his petition—also 67 grand children, 140 great grand children, and several of the fifth generation.

'What a striking exemplification of the importance of parental duty and example have we seen, while tracing the history of a single family through a term of eighty years.—"He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments." We have certainly been presented with abundant proof, that God is faithful to those who observe this "law."'

HOME MISSIONS.

The following extracts of an article from the Christian Gazette, a work published in Philadelphia, the profits of which are devoted to the education of pious and indigent young men for the ministry, will be read with interest by the friends of Domestic Missions, as well as by the patrons and benefactors of Education Societies. The beneficiaries, too, can scarcely listen to such an appeal as this without feelings of increased ardour in the great cause they have espoused; especialy as Indiana is not the only place where their labours are needed.

"To the Christian nothing can be more encouraging—to the benevolent heart nothing more consoling, than to contemplate the mighty efforts that are at this moment making for the salvation of a lost world. After a death-like apathy, which had for so many ages paralized the energies of the church, she is seen arising in the majesty of her strength, and preparing for a desperate conflict with the powers of darkness. Heaven's own mandate—"Come up to the help of the Lord against the mighty," seems to have been sent home to the hearts of Christians, of every denomination."

"But is there not danger of our eyes being so much dazzled by the splendour that is thrown round the conversion of the heathen, as to cause us to overlook the wants and necessities of the destitute at home? This remark is not made with a view to damp the ardour of any of the choice spirits, who are about enlisting in foreign missions; but for the purpose of arousing the attention of those who stay, to the magnitude of the work which is to be done at home.

"Our western country presents a field for "home missions" sufficiently extensive, to give constant employment to 100 active and indefatigable missionaries. Of this great field, Indiana certainly constitutes one of the most interesting and important sections.—Amid a population of 150,000, there are, say six efficient ministers of the Presbyterian order. There are numerous little groupes of Presbyterian families, scattered over the state, who are incessantly calling on us for a dispensation of the word of life. On every side is heard the Macedonian cry,—"Come over and help us." And what can be done? The heart-rending spectacle of souls perishing for lack of knowledge must be witnessed, unless aid be sent us from abroad.

"The Board of Missions, under the direction of the General Assembly, seem disposed to give us all the aid in their power, but two or three missionaries, sent annually to spend from three to six months each, affords a supply so perfectly inadequate to the wants of the people, that it seems like mocking the hunger of the famishing soul with a few crumbs, which only sharpen the appetite.

"Are there none to care for our souls? Are there no young men in the eastern churches, who, inspired with love for Christ, with zeal for his glory, and with solicitude for the salvation of sinners, are willing so far to deny themselves, and take up their cross, as to leave the enjoyments of the domestic circle and submit to the trials and privations of labourers in the western vineyard?"

J. F. C——.

Madison, (Ind.) Feb. 9th, 1824.

SELECT SENTENCES.

Aim at desert rather than reward.

Reform yourself first; and then others.

Truth, like light, travels only in straight lines.

The system of nature is the magnificent palace of the King of the Universe.

Final causes, may be considered as the language in which the existence of God is revealed to man. In this language, the sign is natural, and the interpretation instinctive.

The breast of a good man is a little heaven commencing on earth, where the Deity sits enthroned with unrivalled influence; every subjugated passion, like the wind and storm, fulfilling His word.

ONONDAGA COUNTY BIBLE SOCIETY.

Mr. Hastings,—I am directed by the Onondaga County Bible Society, to request you to insert the following account in the Western Recorder. J. H. MILLS, *Sec'y.*

The Onondaga County Bible Society, auxiliary to the American Bible Society, held its second anniversary, at the Presbyterian Meeting House, in Onondaga C. H. village, on Tuesday the 17th Feb. 1824. The XLV. ch. of Isa. was read by the Rev. A. M. Cowan, and a sermon was delivered from Psalm CXIX. 105, by the Rev. H. Taylor. The Annual Report of the Board of Directors was read.

The IV article of the Constitution was so altered as to make any *three* (instead of *six*) of the Directors a quorum to do business.

The VI article of the constitution was so altered, as to require the Board of Directors to meet on the *second* (instead of the *third*) Tuesday of May, August, November and Febuary, at the hour and place, to which they from time to time stand adjourned.

The following persons were chosen officers for the ensuing year, viz.

Alexander M. Beebe, Esq. of Camillus, President.

Nicholas Mickles, Esq. of Onondaga Hollow, 1st Vice President.

Hon. Dan. Bradley, of Marcellus, 2d Vice President.

Hezekiah Strong, Esq. of Onondaga C. House Treasurer.

Rev. *James Mills*, of Onondaga Hollow, Corresponding and Rec. Secretary.

The following persons were chosen Directors, viz. for *Camillus*, Levi Clark, Squire Monro, Asa Bingham; for *Marcellus*, John R. Kellogg, Samuel Rhodes, Amasa Sessions, Eb'r Warner, Jacob Chase; for *Onondaga*, Gideon Seely, Oliver R. Strong, J. W. Brewster, Joseph Bryan, Ezra Bryan, Phineas Sparks, for *Manlius*, Wm. Eager, W. Gardiner, Eb'r Rowe, John Watson; for *Salina*, Fisher Curtis, Ward Basset; for *Pompey* Levi Jerome; for *Otisco*, Benjamin Cowles; for *Lysander*, Cyrus Baldwin; for *Cicero*, Isaac Cedy.

The Rev. *Sylvester Haynes*, of Elbridge, was appointed to preach, or deliver an address at the next anniversary of the society, and the Rev. *Levi Parsons*, of Marcellus was appointed his alternate.

The next annual meeting of the society is to be holden at the Presbyterian Meeting House in Onondaga Hollow, on the third Tuesday of Feb 1825, at 11 o'clock, A. M.

An abstract of the second Annual Report.

The Board of Directors of the Onondaga County Bible Society, in presenting this report, would thank God and take courage. "By the good hand of our God upon us," we have been preserved through another year, and are permitted to celebrate this second anniversary, in circumstances so favourable. Our society is in its infancy and has not extended its operations as much as was to be desired: Yet we would not despise the day of small things. The Board, during the year past, have purchased from the depository of the National Society, *two hundred and ninety-four Bibles* and *two hundred and eighty-one Testaments*. Some of these have been sold at cost, to Branch Societies, and to individual members of the county Society; and some have been distributed gratuitously. It is the design of the Directors to keep constantly on hand a supply of the Holy Scriptures, that they may be obtained with ease and at a very low rate—that all may be induced to furnish themselves with this invaluable Book. Of this object they have, at no time, lost sight: But while they rejoice that something has been done, they deeply regret that they have not had it in their power to accomplish more. The amount of good, however, which may result from what has been done, they do not attempt to estimate; although they cannot say that a single individual has been savingly benefitted by the operations of this society. A single copy of "the Oracles of God," lodged in a destitute family, may, if read, produce impressions of truth and duty which may be lasting as eternity and important as the salvation of the never dying soul. And the same copy may remain, after our heads shall have been laid in the dust of death, and fall into the hands of some who are now unborn, and may prove "the wisdom of God and the power of God to salvation."

Our constitution makes it "the duty of the Board to inquire what families or individuals residing within the sphere of this society, are in want of the scriptures and to furnish them therewith, at cost, reduced prices, or gratis, according to their circumstances." This is to be accomplished by means of branch societies, auxiliary to the county society; one to be organized in every town and to extend its particular research into every school district, and so to every family and every individual. Several towns have already formed such branches, which are in successful operation. In Marcellus there are *three* branches, all flourishing and doing much good: in Onondaga, *one*—in Manlius, *one*—and in Lysander, *one*. In the other towns none have been formed, or if formed, have (as we know has been the fact in one instance) been permitted to expire, for want of zeal and exertion among their members.

"*The Branch Bible Society in the east part of Marcellus*," report that their quarterly meetings have been well attended—that their Directors have visited nearly or quite all the families within their limits; that among 318 families (the number visited) there are 427 Bibles and 221 Testaments—that 31 families have no entire Bible and the greatest part of them no Testaments, nor any scrip of the book of life—that 13 Bibles and ten Testaments have been given to the destitute poor, and that much remains yet to be done.

"*The Skaneateles Branch Bible Society*," in Marcellus, report that their society was organized on the 8th of May, 1823, and held their first annual meeting on the 28th January, 1824: that they have, during this time, distributed 48 Bibles and 39 Testaments—that 8 school districts have been visited, in which are 233 families and 878 readers, and 32 destitute families and 117 destitute readers; that their work is but partly accomplished, and that they are greatly alarmed to find so many destitute of the word of life.

"*The South Marcellus Branch Bible Society*" report that they have within their limits 7 school districts, containing 214 families, and 850 readers—that 15 families and 461 readers are without the word of God, and that they are taking measures to supply them as fast as possible.

"*The Onondaga Branch Bible Society*" report, that of 30 school districts, they have reports from only five which have been inspected; that in these five districts are 134 families and 576 readers, 11 destitute families, and 283 destitute readers—that nine Bibles and 3 Testaments have been given to the destitute poor—that the amount of subscriptions is annually about $100. They have yet much work before them.

"*The Manlius Branch Bible Society*" report, that only nine districts out of more than 30 have been inspected—that these contain 342 families, 1296 readers, eight destitute families, and 458 destitute readers.

From "*the Lysander Branch Bible Society*" no report has been received.

From the limited inquiries which have been made in these few places, the conviction is strong, that *several hundreds of families* in this county are destitute of the scriptures, many of which are unable to purchase, and some able and willing to purchase if the holy book was brought to their doors. It is deeply to be regretted that this plan has not gone into more general operation. It is deeply to be regretted that those who profess to be lovers of the Bible in all our towns, do not manifest a greater zeal, and put forth stronger exertions in this important work. May we not indulge the pleasing hope that the time is not far distant, when every town in our county will be able to report an efficient branch of this society, and when the want of Bibles in this region shall be fully known and supplied. We wait for the friends of the Bible to give the impulse, and to labour with strong and unwearied hand. The object can be accomplished only by patient, vigorous, and persevering exertions of those who feel the worth of the scriptures themselves, and whose hearts have been expanded with that benevolence which the scriptures inspire. This is work at once so sacred and interesting, that none without deep and awful criminality, can regard it with supineness and indifference.

When this primary object of supplying the destitute in our own county is accomplished, our surplus monies go into the treasury of the American Bible Society; and thus serve to swell the tide of that mighty river, "the streams whereof make glad the city of our God." "The field is the world," and who will say that it is not extensive and interesting? Who of us can raise his eyes from our own county and look abroad upon a world lying in wickedness, and not feel deeply affected with the desolations which sin hath made? Who does not feel that it is at once his imperious duty and precious privilege, to combine *his* exertions with those of all the wise and good throughout christendom, who are labouring to dissipate the darkness which covers the earth, and the gross darkness which covers the people? Who does not esteem the Bible cause well worthy of his most ardent wishes, his most fervent prayers, and his most vigorous exertions?

The Directors, believing that the cause of Bible Societies is a cause which God will prosper—that the Bible is, what it claims to be, a revelation from heaven—considering it the only fountain of moral light to a dark and polluted world; and tracing to it all the sacred privileges and immortal hopes which distinguish christians from the degraded heathen, would acknowledge an imperious obligation resting upon them and their fellow-christians of all denominations, to hold forth this word of life to the ignorant and the perishing. They would yield a prompt obedience to that divine command, "*freely ye have received, freely give.*" They esteem it at once their honour and their happiness, to be employed in the work of circulating the scriptures "without note or comment." They view the Bible as the grand instrument which Jehovah has ordained for enlightening, sanctifying and saving our ruined race, and they cannot suppress their heart's desire and prayer to God, that he may crown with great success the exertions of all Bible Societies—that he may accompany every copy of this holy book, with the effusion of the same spirit which indicted it; and that "the sun of righteousness" may soon shed his healing beams upon all the nations and families of the earth.

In this glorious work, pecuniary means ought not to be wanting. Yet the Directors find their exertions cramped, and the good which they might hope to effect exceedingly limited, because the means are not in their hands. They have no selfish motives in wishing that their Treasury may be more amply replenished.—Their only object is the good of immortal beings; and with such an object in view, they surely may be permitted to plead, that, those who have the ability may "devise liberal things" in behalf of our society; for "by liberal things shall they stand." From God we receive all things, and we can give nothing which was not first given unto us, and which it is not infinitely easy for him to repay a thousand fold. In the language of that book which we are associated to distribute, we say: "*There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty.*" And to illustrate this sentiment, we quote the words of a distinguished author: "The life of man, his health, his wisdom to plan, and strength to execute, the life and vigour of his flocks, and herds, every stalk of grain and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from your income. A fit of sickness, a broken bone, a profligate child, a vexatious law-suit, a dearth or a flood, a murrain among your cattle, or a blast on your field, may cut off at once all your sacrilegious savings; while his blessing can, in many ways make you rich, and add no sorrow with it. You may give therefore, with an unsparing hand, as exigencies demand, and it shall be given unto you again good measure, pressed down and shaken together and running over." With such views, who then will venture to withhold his dollar a year from the treasury of a Bible Society, under the pretence of being impoverished if he give it, or enriched if he withhold it?

THE PIOUS ORPHAN.

One of the Teachers of the (Ireland) Hibernian School passing along the road in the evening, was attracted by the cries of young children in a cabin by the road side. He entered, and witnessed a moving scene; the corpse of a woman lying on the straw; on which she had expired, surrounded by her four children, the eldest a boy, about twelve years of age. On inquiry of the boy, he learned that the father had died about a fortnight before, of a fever, that their mother had caught the fever, and died that morning; and that no one had had the humanity to enter their wretched habitation since her death, but himself. Being on a journey and unable to render them any assistance, he left the house and the poor afflicted children, as he found them, without fire or candle, light or comfort. Early the next morning, the same account was brought by another teacher, who had witnessed the same scene as he passed.—They were still alone and around the remains of their parent. Observing the eldest boy more composed than the rest, he inquired of him, and heard the same distressing account. The poor boy closed his narrative by saying, "while my poor mother lay dying, and neglected by her neighbours, who feared the distemper, I gave her all the comfort in my power; possessed of my Testament, which I got in the Sunday School that I attended before the affliction of the family, I constantly read to her about Jesus Christ; and what she heard gave her great peace of mind. When she was dying I kneeled by her and still read to her about HIM, and begged her not to be troubled about us, for the Lord was so good he would surely provide for us. My poor mother had her senses to the last; attended with eagerness to what I read, and to my request, and although she could not speak, she seemed to consent to all, and to die with composure."

The melancholy and destitute circumstances of these children being made known to a pious lady, she immediately provided for their support.

SABBATH SCHOOL IN MALTA.

In september, a year ago, Mrs. Temple who was among the last Missionaries that left this country for Jerusalem, commenced with a few other Ladies the first sabbath school in Malta. The following description of its progress, is from a joint letter dated in June.

"On the eighth instant we distributed premiums among our scholars in the Sabbath School. It was encouraging to us to find that the Greeks had committed to memory more than six thousand verses in the New-Testament. One, a lad about twelve years of age, had committed the entire Gospel of St. Matthew; and two or three others of the Greeks had committed about half of the same Gospel, within twelve weeks. This is a new and unheard of thing among the people of these countries. What these children have done would be little regarded in America; but here it has given a people an introduction to a book, of which they are extremely ignorant. They seem pleased with this new way of spending the Sabbath; and their parents and friends encourage them to come to us for instruction, and express their pleasure and gratitude for the pains we thus bestow. It is painful to us, that we cannot immediately enter a wider spere of usefulness; but it affords us much reason for sincere gratitude that we find means of being useful to any limited extent while we are toiling for the acquisition of foreign tongues.

COLD MEMBERS.

A few weeks ago, in the N. Y. Obs., we published a table showing the number of members belonging to the Methodist Churches in the different parts of the United States, distinguishing the whites from the *coloured* members. In abbreviating the word coloured, the printer omitted the apostrophe, so that it reads *cold* members. From the following communication, it seems that one of our readers is disposed to turn this mistake to good account.

Messrs. Editors,

In giving the census of Methodist Churches, you stated the number of cold members. I wish you would proceed to make out a list of the cold members in the other denominations, for though it might present a melancholy picture, yet I think it might be of essential service, especially to the branch of the church with which I am connected. It might be well to give a list of cold *ministers* also.

Were you to call on the Churches for such a list, it might lead to important results. It might lead to a course of visiting and catechising, on the part of church officers, and to a train of reflections among the members, that would perhaps, produce excitement and beget heat. I am happy to learn, that among the Methodists, only a small portion are of this useless class. But I am constrained to think that among us, if the truth were fairly exposed, this class would not be found in the minority. My Master says to his disciples of every age, "ye are the salt of the earth, but if the salt have lost its savour, t is good for nothing."—But I must say that many among us appear to have lost the savour of piety.

If I were called on to enumerate the symptoms of this malady, I would mention practical infidelity, carnal prudence, dimness of spirtual vision, feverish thirst for something like Popish indulgencies, and coveteousness, which is idolatry; and were I to suggest a remedy, it would be to shut up the unhappy sufferer at least one day in a closet: if such an experiment were faithfully tried, I believe we should witness a blessed reformation in our land, and that many would be gathered into our churches.—Thus a typographical error the most trifling, might lead to results the most important. A PRESBYTERIAN.

THE INDIANS.

The following important project is every way worthy to be adopted; and we most heartily wish it success. The time must come when the neglected children of the forest will receive their full share of christian sympathy.

A committee of the Board of Managers of the Baptist denomination in the United States, on the subject of Indian reform, lately made a report to the Board, which was adopted and published. The purport of it is, a proposal to petition "Congress to appropriate some large portion of land, in a remote part of the western country, where civilized Indians may settle, have small farms laid out and secured to them, and where all those Indians may find a home who shall wish to exchange the savage state for a civilized life. The immediate reason for this proposal is, that those Indian youths, who are educated in mission schools, cannot conveniently settle among the whites; and if they return to the natives of the forest, they are liable to return also to their manners and habits.—*Ch. Mirror.*

Should such a project as this be carried into effect, what is there that we might not expect from it? Remote from the white population of our country, the vicious examples and prejudices that have hitherto prevented the civilization of the Indians, would be chiefly at an end; and their colour would no longer subject them to the mortifications and insults to which they are so perpetually liable.

The "red men" might doubtless be as easily colonized in the heart of Indian territory, as those of a darker hue, on the African continent; and that the effort has never yet been attempted, bespeaks something more than culpable indifference.—[*Editor Rec.*]

Revivals.

"One of the most important articles of intelligence which a religious journal can exhibit, (says the Philadelphia Ch. Gaz.) is unquestionably that of "Revivals of Religion." This is the kind of intelligence eagerly sought after by the real child of God, and this is the caption, whose bearing gives cheering consolation to the christian. If angels bend from their battlements to survey the affairs of men, with what indifference, what holy contempt, would they pass by the mighty concerns of worldlings, the fall of nations, the ruin of empires, to look upon the humble page which tells in the language of thankfulness, of Revivals of Religion!

"When shall the season arrive that will witness every number of these Heralds of good tidings announcing a new Revival!—Let Christians pray in faith, and it is not fantasy to believe that our religious journals will be crowded with accounts of these glorious outpourings of the Spirit."

"But at present it is far from our power to exhibit such a heavenly scene; on the contrary, were the true spiritual condition of the church delineated in our columns, we fear it would display a discouraging view to those who love the Lord Jesus in sincerity. Is it not true that a lamentable decline of Religion exists in many of our churches? and ought not the origin and progress of this decline to be published to the world, in characters as vivid as those that tell the triumphs of the cross? These are for the comfort of God's people; should not the other be told for their correction? Are not our religious publications designed to exhibit the adversities, as well as triumphs of the Great Cause? Surely the developement of spiritual coldness may lead, under God, to a spirit of anxious inquiry, and "Lord is it I!" "is it I!" may be heard and felt in our churches.—The sad recital may then with truth commence with an account of the appearance of lethargy which first manifested itself at the prayer meetings: That in those languid prayers it was noticed that few or no petitions were offered for revivals of Religion, nor blessings implored upon our domestic and foreign Missions. At the anxious meetings, scarcely any appeared to ask the question, "what shall I do to be saved?"—The discouraged pastor began to omit visiting his flock, and praying with and for them. The preparatory lectures were more and more thinly attended, because the time could not as they alleged, be conveniently spared by those professors of Religion, who were engaged in business; the seats of the communion table became vacant, backsliders were numerous and many mourned in secret under the hidings of God's countenance.

Reader! ask thy conscience if this picture agrees with the situation of thy church, of thy neighbor, of thyself! If so—pray for a Revival of Religion."

Thus far the Christian Gazette:—

A highly respected correspondent, who is a warm and decided friend to the cause, suggests to us the necessity of great caution in publishing accounts of revivals. Mistakes as to numbers and places have a tendency to destroy our confidence in such statements, as well as to give the enemies of the cause an unnecessary advantage over us. And yet, what is more likely than that such mistakes should occasionally happen?

Not long since, a revival was stated in the Religious Journals, to have taken place in Albany, Maine, the fruits of which were believed to be thirty. The same account was next given respecting Albany in this state. A few weeks afterwards, it was said that the two accounts must have both referred to the latter place, as the town mentioned in Maine was an inconsiderable one, and the seriousness that had existed there was not extensive. The next we saw was a statement in the Boston Recorder, in which sixty persons, twice the number before mentioned, had been added to the Baptist church in Albany, N. Y.

The truth is, that a considerable number were serious at the last mentioned place, some months since, and a few became hopefully pious: but the work suddenly declined; and hence the accounts respecting Albany in this state, are scarcely more correct than those that relate to Albany in Maine.

In the *late* accounts given *at the east*, respecting Augusta in this county, too, the number of hopeful converts, if we mistake not, has been considerably overrated.

Now, every editor knows with what ease such mistakes may originate, either in his closet, in the printing office, or in communications forwarded by persons of the character of whose *intentions*, there rests not the slightest shadow of suspicion: But since we live in a gain-saying world; since the enemies of revivals are ever on the alert—ever ready to misinterpret things that are stated in the correctest manner, it may not be deemed too much for *us* to say, that we concur in the opinion of our respected correspondent.

Those who forward their communications to us respecting revivals, therefore, are *earnestly* requested, in every instance, to furnish us with their names.

Effects of the Missionary spirit on Religion.

We have a letter in our hands, from a friend in Greene county, Kentucky, in which is the following paragrah:—"Though we are not favoured with revivals, yet I rejoice to hear of revivals any where, as souls are precious in any part of the Lord's vineyard. I am persuaded, that where the people possess most of the spirit of missions, there the Lord most freely commands his blessing. O that he would remove every obstruction to the spread of his gospel, till the whole earth is filled with his glory." *Star.*

Extract of a letter to the Editor of the Christian Gazette, dated

Danville, Columbia co. Pa. March 8, 1824.

"When we see the open-day votaries of vice, whose contaminating influence has been spreading poison the most deadly all around them, suddenly changed by the power and efficacy of divine grace, the tide of their affections turned heaven-ward, and anxiously endeavouring to obtain a Faith's view of the opening splendours of eternal day—we are constrained to cry out with amazement and joy, "what hath God wrought!"'

"The Rev. Mr. Patterson, left this in September, 1822, and proceeded to New-York and Connecticut, and last December he unexpectedly returned, to the joy and gladness of all his friends. He commenced preaching alternately in Danville and Washington for a few weeks; he then extended his labours to Jersey-town, and sometime after established preaching at New Columbia and Gletens. After preaching on this his second visit, a few times, it was apparent that a revival was commencing in all the places named."

"We feel satisfied we are moderate in stating the anxious at one hundred, and those that have obtained hope at sixty: it is believed, however, that the numbers greatly exceed this estimate. The subjects are of both sexes, and of all ages, from nine to seventy. The revivals are still going on."

WILLIAM MONTGOMERY.

A gentleman writes from New-castle, (Kentucky,) to his brother in Charleston, (S. C.) that there had been a great revival in that place that sixty persons had been added to the Baptist church during the past summer, and that many more were expected.

We had the pleasure a few weeks since, says the Hartford (Con.) Secretary, of publishing a notice, that a revival of religion had commenced at East Haddam Landing. We are informed by the Rev. Mr. Warren, of Waterford, that the good work still progresses, and has extended to Haddam, in which place about thirty-six souls are awakened to a sense of their lost condition, and their need of the blood of atonement.

We learn that the revival at Sandy Hill and Glen's Falls, still appears to progress: 72 persons made a profession of religion on the 18th inst.

WESTERN RECORDER.

UTICA, TUESDAY, MARCH 30, 1824.

It sometimes happens that the Editor of a periodical paper, must look over the files of Journals and communications that are placed before him, without finding any single article of news, sufficiently important to demand the serious attention of his readers. But, a numerous class of items when read in connexion, will often interest us when no one of them taken separately, would be likely to make much impression. To say that Sabbath schools and Tract societies continue to prosper; that domestic or foreign missions are still progressing; that a few conversions have taken place in remote corners of the earth; or, that here or there, in some district of country unknown to us, there are favourable religious appearances, is to speak of things, the existence of which might readily have been taken for granted: But there is this advantage in the recital—we are thereby reminded that the great work of evangelizing the world, is going forward; the mind catches something of the spirit of the age;—something of the ardour of the enterprize, and of the liberality of Christian benevolence.

In the last Recorder, it will be recollected we commenced an article from the Christian Spectator on the "Literary and Religious taste of the present age;" the remainder which is by no means the least interesting portion of it, is found in our columns of to-day.

A second communication from "B. R." which appears in our last columns is highly worthy of perusal. There is an importance attached to that subject, which in general, we think, has not been sufficiently appreciated. The evils that may arise from a single false teacher are truly incalculable.

The Secretary of the Onondaga Bible Society will percieve that we have complied with his request, to-day.

Several communications have been recieved which shall be duly attended to.

RELIGIOUS INTELLIGENCE.

BURMAH.

At the monthly concert of prayer on Monday evening last, at the first Baptist Meeting House, says the Christian Watchman, a letter from Mr. Judson was read, dated Rangoon, August 6th, 1823, in which it was stated that he had completed his translation of the New Testament;—and that Mr. Hough, who was with him, would commence the printing of the same, as soon as he should receive the types for that purpose from Calcutta, of which he was in constant expectation. To this translation Mr. Judson has prefixed an introduction, containing extracts from some of the most interesting portions of the Old Testament. This introduction, which is published, is perused by many of the natives at Rangoon with great eagerness; and a spirit of investigation seems to have been awakened.—Prince M. continues his inquiries respecting the authenticity and divine authority of the Christian revelation.

The Emperor of Burmah still remains of a liberal and friendly disposition towards the Missionaries. Dr. Price is engaged in superintending the erection of a brick dwelling house at Ava, for the Mission, the principal materials of which are generously presented by the Burman monarch. It is the intention of Mr. Judson to reside at Ava, soon after the arrival of Mrs. Judson at Rangoon.

When we reflect on the apprehensions of the Missionaries lest the Emperor should banish

them from his dominions, and persecute the little church which had been gathered at Rangoon, and compare these anticipations with the favourable prospect of the Mission; we gratefully acknowledge the goodness of God, and rejoice in the fact, that the king's heart as well as the hearts of all men are in the hands of the Lord.

Burman Mission. A letter of Aug. 6, 1823. has been received from Mr. Judson at Rangoon. He had completed his translation of the New Testament, and Mr. Hough, (who was then with him at R.) would commence printing it, as soon as types should be received from Calcutta. He had already published an introduction, which has awakened a spirit of inquiry. Dr. Price was engaged in superintending the erection of a brick dwelling-house for the mission at Ava. The emperor continued friendly, and presented the principal materials for the house. Mr. J. purposed to reside at Ava, soon after the arrival of Mrs. J.

Private letters have recently been received from Mr. Garret, one of the missionaries at Bombay, by a gentleman of this village. They contain no intelligence but what has already been before the public.

The following extract affords a useful hint to the friends of missions.

"Would that I knew exactly how American Christians feel in regard to Bombay. I have for some time entertained fears that the more successful missions of the Board have taken such hold on the minds of the American people, that the poor natives in this region are not so frequently thought of, prayed for & contributed for, as they ought to be. Because they are not disposed to receive the Gospel shall they be left to perish?" I believe that when the "prayers and alms" of Christians ascend up *together* 'as a memorial before God," more visible success will attend efforts made: and I hope that the number of praying people is on the increase and that the prospects of Zion are brightening. But "there remaineth much land to be possessed."

Mr. Paul's Mission.—Rev. Mr. Paul of Boston, who sailed for Hayti in May last, left there on the 25th of Dec., and has returned. He was received under the protection of the government, which appears disposed to tolerate protestant preachers publicly, as soon as the existing prejudices of the people will permit it to be done with safety. Mr. P. preached at Cape Haytien, visited families, and distributed Bibles, for which frequent applications were made.—The government and people, parted with him reluctantly and desired him to return.

MADAGASCAR YOUTHS.

From the last Report of the British and Foreign Bible Society, it appears that the agents of the London Missionary Society, in the Island of Madagascar, some time since, sent out eight young men to England for an education. They have, without exception, done well. Two years ago, they knew not a word of English, and were totally ignorant of Christianity. They have now reached the highest class in the school where they are placed, and show by their answers, that their knowledge of the leading truths of Christianity is correct.—*Zion's Her.*

IRELAND.

The Baptist Society for promoting the gospel in Ireland, are extending their operations with much success. They have under their charge, as appears from their last Report, ninety day schools and 10 evening schools for adults, besides several Sabbath Schools. The schools contain about 7,500 children all of whom, except 500, belong to Catholic parents. Besides 90 school-masters and six itinerant missionaries, there are 24 natives employed to visit the cabins of their countrymen, and read to them the scriptures in their own language. Of these, five in the county of Clare, have read in 250 cabins, and one has taught 47 adults to read with fluency. The catholics make some opposition to these measures; but the good work goes on prosperously.

From the N. Y. Rel. Chronicle.

UNITED DOMESTIC MISSIONARY SOCIETY.

On Sunday evening last, a sermon was preached at the Reformed Dutch Church in Market-street, by the Rev. Dr. M'Murray, and a collection taken up in behalf of the United Domestic Missionary Society.

Thirty Missionaries are now under the patronage of this Institution. These are all labouring in places where, without such patronage, the ministration of the ordinances of grace could not be enjoyed.—The plan pursued of affording aid to congregations willing to do what they can of themselves, to maintain the stated services of the sanctuary, peculiarly recommends this Society to the charity of the religious public. The directors of its interests have much encouragement in the fact that Providence has hitherto smiled upon their efforts. But with the numerous and affecting applications for aid, continually pressing upon them, we hope their treasury will not be suffered to remain empty.

MISSION AT CAREY.

From a letter to the Editor of the Columbian Star, it appears that there were, on the 29th Dec. last, 53 native youth under the care of the Baptist Mission at Carey, only 4 of whom were then absent. Of these 37 are males, and 16 females. Twenty can read with tolerable facility, and 7 others can read imperfectly. Thirteen are studying Arithmetic;—others are in various lower stages of improvement. All are requested to labour.

'The neighbouring Indians' says the letter, 'are friendly, and would give us fifty scholars more if we were prepared to take care of them. It has, however, deeply affected us, to see so many hundreds of youth destitute of the means of improving their minds or their morals, while the condition of the adults is not less deplorable.—Many of them behave towards us as though they believed we are the servants of God, who teach men the way to heaven. Such inquiries as "why does not our father come and talk more to us about God, and things that are good?" have created feelings in our souls which cannot be painted with pen and ink. Some, who occasionally pitch their tents near our house, will rise before day, at the sound of the bell, and wade through the snow to attend prayers at that early hour, as well as at other times, notwithstanding they cannot understand a word spoken in the service. The day previous to my leaving, we commemorated the death of our Lord.—Several of those poor barbarians were present.—They could see the bread and wine, but could not hear of Him whose body and blood they represented, because they could not understand our speech. If we sat down, they took their seats also; if we rose, they stood up; if we knelt, they bowed with us; as if they longed for crumbs from that rich feast with which our souls were fed.'—*Boston Telegraph.*

Further Particulars.——Rev. J. M'Coy, now at Washington, left the Carey station Dec. 29th; at which time the affairs of the mission were in a pleasant and promising condition. Mr. Polke and his wife from Indiana, and Miss Goodrich from Kentucky, had lately become connected with the mission.—53 native youth were under the care of the mission. The neighboring Indians are friendly, and would give 50 scholars more, if the mission could receive them. But they are in want of pecuniary support, and Mr. M'Coy was obliged to leave his labour there, for the purpose of obtaining supplies.

CHEROKEE MISSION.

Journal of Mr. Butrick.

[On the 26th of October he preached at New-Town, the seat of government of the Cherokee nation.]

Here I had the pleasure of addressing the chiefs and headmen of the nation in the room occupied during the council, by the Supreme Court. Our friend John Ridge, was my interpreter. I conversed principally respecting the Holy Bible, its origin, its contents, its importance, &c. Here, as in other well regulated congregations, the most perfect order was maintained, and it was peculiarly gratifying to find that the Sabbath was observed, as in Christian Societies.

[From various notices in the Journal it appears that Mr. Butrick generally found the people ready to hear, and met with some instances of serious inquiry, and with others of hopeful conversion. On a visit at Creek Path he remarks, "I find many of the people here who have united with the Methodist Society. May the great Shepherd of Israel, present them faultless before the throne of his glory." Among them he mentions one man with his wife, one or two daughters, his mother, one brother, and two sisters.—He found in them the appearance of Christian sincerity.—*Miss. Herald.*

CHEROKEES OF THE ARKANSAS.

It appears from the last Missionary Herald, that an annual meeting of delegates from the missionary stations beyond the Mississippi, was holden at Dwight, from the 4th to the 7th of November last. The delegates present, were Rev. Messrs. Vale, Regna, Montgomery, Finney, and Washburn. During the meeting, several interesting questions relative to the civilization, and christianization of the Indians, came under discussion; and an examination of the scholars took place. The delegates feel encouraged—yet would not be sanguine, "lest they should be deceived by flattering appearances, and have to mourn over sinners once awakened, but now turned back to a state of greater hardness and stupidity."

THE OSAGES.

The Missouri Intelligencer of the 5th instant, (printed at Franklin,) contains the following information:—

"We are indebted to the politeness of a friend at Fort Osage, for the following information direct from Arkansas, which is from an authentic source.—

"Major Cummings, the commandant at Fort Smith, has demanded of the Osage Chiefs those who committed the late murders in that quarter. The Chiefs are willing to surrender them, but cannot enforce obedience, as the murderers refuse to be given up, and are protected by a majority of the nation. The Commandant has given them until the 16th of January to consider it; at the expiration of which time, unless they should be given up an attempt will be made to take them by force. They threaten resistance, and say that if such an attempt should be made, they will compel the Mission families to supply them with provision, and the traders to furnish them all their guns and amunition. The Osages are divided into several bands, one of which the Chienias, did the mischief. The others do not hold themselves in any manner accountable for the depredations of that band, and will in all probability, in case of necessity, assist the traders in their vicinity.

"A letter of a late date, from a respectable source on the Arkansas, states that the Osages, Cherokees, Kickapoos snd Delawares met at Chouteau's trading house, and joined in a great dance. Mr. Auguste Chouteau stated that this savoured very much of a combination of those nations against the whites. Such a thing would be very dangerous to the frontier settlements of Arkansas and Missouri, and require a considerable force to quell it. The Union Mission family are much alarmed, and the Harmony family do not consider themselves free from danger.

"The settlers upon the Arkansas are raising volunteers, and have already organized one company. If it should be necessary, we have no doubt that *Boon's Lick* could furnish a few riflemen of bold hearts and correct aim."

SUMMARY.

Education of Females in India.—A new Society for this object has been recently formed at Serampore. The Schools are to be on the model of that under the direction of Miss Cooke.

Two Bishops are to be appointed for the West-Indies; a residence is to be appropriated to them and each to be allowed a salary of £4000, with a retiring pension of £1000 after a residence of 12 years. Jamaica is to be the head of one see, and Barbadoes and St. Vincent the moveable seat of the other. The Rev. Mr. Sumner and the Rev. Mr. Coleridge are nominated.

A New Tract Society has just been formed at the city of Washington, called "The Baptist Tract Society." It is designed as a centre for the operations of that denomination throughout the country, in printing and circulating religious tracts.

A Society has been formed in the city of New-York, called the Baptist Female Association. The object of the Society is to aid pious young men, called to the work of the gospel Ministry, in obtaining an education.

The Charleston, South Carolina, Ladies Society, auxiliary to the American Jews Society, have during the last year collected three hundred and thirty three dollars, to be appropriated to the objects of the parent Society

Cause of Seamen.—The number of sailors on the globe, is stated to be about 1,000,000; of whom nearly 100,000 are Americans. The number of Bethel Unions, in different parts of the world, is 67; of Marine Bible Societies, 33; of Churches and Floating Chapels, 15. There is not more than one Mariner's Chapel to every *sixty thousand* seamen.—*Zion's Her.*

A full blooded Cherokee, who understood not a word of English when he entered the school at Dwight, has in three months learnt to read intelligibly in the New Testament

The New-York Religious Chronicle of the 20th inst. contains a long Proclamation by Lord Charles Henry Somerset; the governor of the English colony at the Cape of Good Hope, on the subject of the Slave population.

The document makes provision for securing to the slaves the enjoyment of their religious priviliges; and otherwise provides for the melioration of their condition

It is at once creditable to the humanity of the Governor and indicative of the exceedingly depressed state of the slave population of the colony.

Fasting and prayer.—In Massachusetts and Maine, April 1st.—In Vermont April 7th.—In New-Hampshire, April 8th.—In Connecticut, April 16th.

Dedication.—On the second Sabbath of the present month, the *first African Presbyterian Church* was dedicated in the city of N. York.

New Seminary proposed.—The R. I. Religious Intellingencer remarks, "that is has been long and anxiously contemplated, to establish for this quarter of New England, a Theological School, for the Education of religious young men of the Baptist persuasion, for the work of the ministry. It is now understood that the town of Providence has been viewed as the most eligible situation for the establishment.

The Pope has formally refused to sanction the re-establishment of the Inquisition in Spain; as being a Tribunal incompatible with the present enlightened age. The Bishops and Inquisitors are highly mortified.—*Palladium.*

The receipts into the Treasury of the American Tract Society in February, were $165,58.

NOTICE.

As the Boarding-house of the Western Education Society will be completed in a few days, the friends of this Institution are respectfully notified that any articles which may be useful in furnishing its several rooms, will be very gratefully received.

They are also informed that Mr. *Abijah Thomas*, of this village, has generously consented to take the agency of keeping a depository of such articles as may be given for the benefit of this Society.

DONATIONS

To the Auburn Theological Seminary.

William Walker,	Utica,	$5 00
Charles C. Hardy,	do	10 00
Samuel Thomson,	do	10 00
B. B. Lansing,	do	5 00
Doct. Hitchcock,	do	5 00
S. Darling,	do	1 00
A. Cooper,	do	5 00
F. Potter,	do	5 00
Mission box, kept by Mrs. M. Hastings,	do	2 00
March, 16.		$48 00

M. P. SQUIER, *Agent.*

For the Western Recorder.

Mr. Hastings,—

Please insert in the Recorder the following donations received from the Soc. of Rev. D. R. Dixon, in the town of Mexico, Oswego Co., in cash and notes on interest for the Theological Seminary at Auburn, from the 10th, to the 12th of March, 1824, while on a visit to that place.

H. SMITH.

Peter Pratt,	$20 00
George Kingsbury,	2 00
Calvin Tiffany,	5 00
Joseph B. Beebe,	3 00
Eliphaz Orvin,	1 00
John Miller,	2 00
William S. Fitch,	5 00
Edmund Matthews,	1 00
*Warner Mitchell,	2 00
John Howard,	5 00
Jabin Wood,	2 00
J. M. Frisbie,	5 00
Dennis Peck,	50
John Brunett,	1 00
Asa Beebe,	1 00
Dea. Smith, of the Baptist Church,	2 00
Sardius Brewster,	10 00
Lyman Huntly,	1 00
Joel Savage,	4 00
Rev. D. R. Dixon,	3 00
*Elias Brewster,	1 00
*Shubal Alfred,	37
*Thomas Root, on the Rev. Mr. Alexander's Subscription,	50
*Joseph Torry,	25
*Amos Graton,	13
*From a friend,	03
*Avails of the Char. Soc. in Mexico,	1 50
A bundle from the same, valued at	6 00
*Received by Dr. Sardius Brewster, on the Rev. Mr. Alexander's Sub.	5 25
*From the Mexico Lodge, on do. by the hand of Peter Pratt, Esq.	3 00
*Contribution from the Mex. Lodge, after a Funeral Sermon by Rev. H. Smith,	3 60
Total,	$102 13

Camden, March 21st, 1824.

*The sums affixed to the above names marked with Asterisk's, are paid.

P. S.—When it is considered that this Society have scarcely emerged from the embarrassments of a wilderness, that beside the above donations, they are contributing annually for Foreign and Domestic Missions, from fifty to seventy dollars, and $100 for the Gospel at home—have erected a handsome brick edifice for an Academy in which the classics are taught; and are on the eve of erecting a Meeting-house which may cost 3 or 4000 more, they are entitled to high commendation. An enlightened ministry, the general diffusion of religious journals, and the promotion of Bible classes and Sabbath schools, have done much to enkindle this spirit of diffusive charity. It is but justice to add, that the Baptist Society in the same place, seem unwilling to be outdone in these labours of love. The National Baptist College in the district of Columbia, and the Hamilton Theological Seminary, have drawn liberally from their resources; a church that may seat 800 hearers will soon be dedicated to the Master of assemblies, while they enjoy a pastor of respectable attainments from the Hamilton Seminary; and they are paying, if I am correctly informed, $70 annually towards the support of a domestic missionary.

Let other sections of the church do as much, in proportion to their means, and the guilt and reproach of disregarding the claims of 600,000,000 souls, will soon be wiped away from Christendom. H. S.

Utica Missionary Depository.

Received for the A. B. C. F. M. from 26th Feb. to 26th March.

Whitesboro', Mon. con. by Mr. John C. French,	$3 00
Mrs. Tracy, the avails of garden roots,	3 12
Utica, 2d Annual payment from ladies of the 1st Pres. soc. for ed. fem. chil. in Bombay, E. King, treas'r J. Clark, collector,	70 00
Mon. con.	6 66
By Mrs. Cadwell, 2 vests.	
By Mrs. Cooper, 1 bush. beans.	
Palmyra, East Pres. soc. mon. con. by Linus North,	4 30
Richland, Mrs. Holmes, a donation by Rev. Oliver Ayer,	2 00
Augusta, Mon. con. 1st cong. soc. by Mr. L. Camp,	15 17
Pompey, A lady in the 2d cong. soc. by Rev. T. Baldwin,	1 00
Verona, Sarah Sedgwick and Catharine Brush, each one pair stockings.	
Phelps, Mon. con. 1,55; av. of Christ. Almanack, 1,50, by Rev. Mr. Brace,	3 05
Litchfield, Pres. soc. mon. con. by Mr. John Washburn,	7 00
Mexico, Pres. soc. mon. con.	5 31
A coll. for the Chapel, Bombay, by Rev. Mr. Dixon, 4,31; do a coll. 8,75,	13 06
A bundle of clothing, estimated at 3,00; by Rev. Mr. Smith.	
Holland Patent, Mon. con. by Rev. Mr. Goodell,	4 50
Vernon, Mon. con. 8; fem. char. soc. 4,15, by Rev. O. Lyman,	12 15
Truxton, By J***** Sl**n,	1 00
Fairfield, Mon. con. from Pres. chh. by Rev. David Chassell,	20 00
Leyden, Avails of a m. f. cultivated by Rev. Reuel Kimball,	3 00
A donation by Mrs. Lydia Dewey,	1 00
Amount in cash,	$175 00

ABIJAH THOMAS, *Agent.*

LITERARY.

A Survey of the Protestant Missionary Stations throughout the World; carefully prepared on a new plan, from authentic documents, will soon be published By the Editor of the Christian Herald, N. Y., 1824.

A publication has recently issued from the New-York press, entitled "*Letters of Jonathan Oldstyle, Gent.: by the author of the Sketch Book.*" This book is published without the sanction of the author, and, if actually written by Washington Irving, must have been prepared merely for a newspaper, or some other publication of a similar character.—*Bost. Tel.*

An elegant *Map of Greece*, is about to be published by a gentleman in Baltimore.

Languages.—It is estimated that all the known languages and dialects in the world are 3,064.—The Bible is translated into 139 languages.

SCIENTIFIC.

Dr. Pearson of London, in lecturing, a few days ago, upon the stomach, observed that this organ had no power over substances endued with vitality; and that this circumstance accounted for the fact of the Prophet Jonah having remained undigested in the stomach of the whale for the space of three days and three nights.

Hydrophobia.—This dreadful complaint is stated to have been relieved, as if by magic, by Mr Magendie of Paris, by injecting about a pint of water into the veins of a patient who was in the most confirmed stage of the disorder.

Scientific Curiosity.—The Editor of the Sparta, Tennessee paper, mentions the novel circumstance of the Calf-Kill river being on fire at the salt wells of Wm. Denton. In boring for salt water in the bed of the river, the workmen struck upon a rock containing a vein of Sulphurous gas. The gas soon ascended to the top of the water agitating it and passing off in bubbles—one of the workmen applied a torch to the gas as it rose from the river; it took fire and burnt with great violence, ascending in a large column 40 feet in height and appeared to burn down to the bed of the river. It had continued several days in this manner to attract the attention and curiosity of the surrounding country.—*Z. Her.*

Political.

FOREIGN.

There have been several late arrivals from Europe; but they bring very little news.—Greece, by the last accounts continued to prosper. The Turks were growing discouraged; and there was some probability of their being engaged in a war with Russia. Spain was increasing her internal difficulties; and insurrections were apprehended. The king of France was evidently near his dissolution. It was stated that he probably would live but a month or two. Both the French and the English papers speak in high terms of Mr. Webster's speech on the Greek question. The English Parliament had assembled. The king was confined with the gout, so that his speech could not be delivered in person. Much good feeling appeared to prevail in relation to the U. States. The famous Mr. Jeffries of Edinburgh, former director of the Ed. Qr. Review, expressed himself in a speech at a public dinner, in the highest terms of the rising institutions of our country: he descanted at length on the grand political problems she has solved; and spoke of her importance at the present time among the nations of the world. This is that same Mr. Jeffries, whose columns were formerly furnished with very different representations of America; and the opinions he now entertains, must have found their way to his mind through a multitude of prejudices.—But there are now strong political reasons why the British nation should do us justice. The general interests of civil and religious liberty are sufficiently jeopardized in Europe, to make that nation feel the worth of our friendship.

THE GREEKS AND TURKS.—The Augsburgh Gazette contains intelligence from Smyrna to the 19th of January. The Turkish squadron fitted out at Constantinople to afford succour to Smyrna had been destroyed by a tempest in the sea of Marmora. The Greeks are filled with joy. Five frigates and six brigs stranded. The Turks regarded this event as a chastisement from Heaven, and they had not been guilty of any acts of violence to the Greeks in consequence. The Greeks had become masters of the Gulph. The Turks considered that there was no longer any security in the waters of the Archipelago. *N. Y. Ad.*

The London Gazette of the 21st February states, that hostilities have been commenced against the Regency of Algiers, by the British fleet stationed off that port. The causes of this warlike declaration are said to be two fold:—one, the refusal on the part of the Dey to make reparation for an insult offered to the British Consular flag; the other, a declaration that he was resolved no longer to observe the terms of a treaty with him, not to retain any Christian captives of any nation in a state of slavery.

National Intelligencer.

It appears by the Vienna Gazette, that the Emperor of Russia was expected at Rome in the middle of April.

An Ukase of the Emperor of Russia allows all Jews residing in the Russian Empire who have embraced the Catholic Religion according to the *rites of the Greek Church*, to enter the ecclesiastical orders of that religion.

The Jewish Rabbis and Elders have met in a general assembly at Platsknow, and have decided that the celebration of the Sabbath shall be changed to Sunday.

We learn from Africa that the Kings and native Chiefs were holding a Congress in the Sherbro county in November last. Shocks of an earthquake had been felt in several towns in Africa. In Freetown and Regent town the shocks had occasioned some alarm. In the latter town the congregation left the church in which they were assembled.

The total of the black and mulatto population in all the West India islands, is *one million six hundred thousand*—the total of the whites, in the same, is *four hundred and fifty thousand.*

The Emperor of Brazil has promulgated a new Constitution, which agreeably disappoints the fears excited by his recent violent proceedings, of his intending to re-establish internal despotism, and to replace the empire under the iron yoke of Portugal.

Letters from Lisbon of the 4th of Feb. announce, that an expedition is preparing in that port for Brazil; the troops which are stated at 12,000 men, will be commanded it is said, by Lord Beresford.

Pirates.—By an arrival from Port-au-Prince, we learn that 23 pirates had been captured by the Haytians, all of whom were shot. Whether they were executed without the forms of trial does not appear; but we are satisfied that unless some measures more prompt and efficient are adopted by our government, to extirpate the bands of marauders who continue to butcher our fellow-citizens and destroy our commerce, we shall never be able to arrest their murderous career.—*Ev. Post.*

DOMESTIC.

CONGRESS.—The Tariff-Bill, and the bill to "abolish imprisonment for debt" are the most prominent, that are now before Congress. The numerous sections of the former, providing for the imposition of duties on specific classes of articles, occasion considerable debate and occupy much time. The latter bill makes considerable progress. A motion for the indefinite postponement of the bill relating to the Election of President and V. Pres'd, was lately made in the Senate: but by the last accounts, no vote had been taken respecting it.

STATE LEGISLATURE.—A bill providing for a revision of the laws of this state, has passed in a committee of the whole. The Hon. James Kent is appointed for this purpose, with a compensation of $2000.

A resolution has been introduced in the Senate that our Senators in Congress be instructed, and our Representatives be requested, to use their best exertions to procure an amendment to the Constitution of the United States, so as to secure to the states a uniform system in the appointment of President and Vice President.

A bill for the better improvement of the poor, and to prevent the increase of pauperism, has made some progress in the Legislature. A bill has been introduced by Mr. Whiting—to establish & endow scholarships in Columbia College. A petition has been made by Joseph Brown and others, for a canal to extend from Fort Edwards to Fort Miller. The Albany Insurance Company have remonstrated against the proposed canal from Waterford to Troy.

UNPARALLELLED LEGISLATION.—By a late law of the Legislature of Alabama, the Judge of the county of Mobile, is to be supported by a tax of $100, to be laid on each of the *billiard-tables* kept within the limits of the city. What must we think of the state of morals in such a community!

The Legislature of Maine has abolished imprisonment for debt in that state.

The hon. Ambrose Spencer was sworn in as Mayor of Albany on Wednesday last.

Libel.—The editor of the New-England Galaxy, was tried at the Municipal Court of Boston, a few days since, for an alleged libel on the Russian Consul, found guilty on a part of the indictment, and sentenced to thirty days imprisonment in the common jail, and to pay costs of prosecution.—*A good example.*

The population of Michigan increases so rapidly, that the Editor of the Detroit Gazette believes that in 1826 or 27, at the farthest, they will be entitled from their numbers to an admission into the Union as a state.

In *Liberty* county, Georgia, there are, according to the last census, 1658 free persons, and 5037 *slaves!!*

Debtor's Prison.—The N. Y. Advocate states that there are only FOUR persons confined in the Debtor's Prison in that city.—the whole amount of whose debts is $214.

Coal has been discovered in Essex county, N. J. in such quantities that it is confidently expected, by or before the ensuing winter, the N. York market will be abundantly supplied with this important article at a reasonable rate.

The Steamboat General Greene, having struck a sawyer in Cumberland river, immediately sunk, with part of her cargo.

DIED,

A few weeks since at her residence in Newtown, Wales, Mrs. *Lewis*, relict of the late Rev. Dr. Lewis, tutor of the "North Wales Theological Seminary."

At Paris N. Y. on the 25th inst. Mrs. *Jerusha Davis*, wife of Mr. Elijah Davis, in the 62d year of her age.

Mrs. D. had been about 24 years a hopeful subject of renewing grace. She uniformly adorned the doctrine of the Saviour; nor did the approach of death move her from her stedfastness. She met the last enemy with a smile, and demonstrated by her calmness and resignation the excellence of that religion which had been the chief solace of her life. Mrs. D. was one among the first settlers of the town. She left a husband, and a numerous circle of friends to lament her decease.—[*Communicated.*]

POETRY & MUSIC.

"Kindled only at the skies."

For the Western Recorder.

A HYMN.

In heav'n, that blissful place
Where those that love our God,
Redeem'd by Sovereign grace,
And wash'd in Jesus' blood;
There shall we meet, and round the throne
Sing what Redeeming Love has done.

O, what a num'rous throng,
The Holy city tread!
People of ev'ry tongue,
Who once in sin were dead,
Now rais'd to life, stand round the throne;
Sing what Redeeming Love has done.

While in this "thorny maze"
How often we're oppress'd!
But soon our souls through grace,
In heav'n shall be at rest.
And pure as seraphs, round the throne,
Sing what Redeeming Love has done.

Far, far above this world,
Where naught can e'er molest,
The saints with harps of gold
Shall sing—shall reign—shall rest.
There shall we meet and round the throne,
Sing what Redeeming Love has done. X.

CHURCH MUSIC.

A correspondent of the Boston Telegraph makes some very pertinent inquiries respecting the expediency of the common mode of management, in the music of the sanctuary. We are sorry that the very able and judicious editor of that paper should have passed over so important a subject, with merely quoting an extract or two, from one of the English Bishops, not very famous for his knowledge of music. The truth is, that, the Christian world are much divided as to the question of expediency in relation to this part of the service: And, perhaps in Boston, where there is so much of musical cultivation, and comparatively, so little reference to the real demands of heart-felt piety among the cultivators, a more close discussion of the subject might have proved a useless undertaking.

But, is Boston the *only* place that answers this description? Very far from it. The places where men of real piety stand forward in the ranks of musical cultivation, in this country, are comparatively few: And we hesitate not to say, that, in proportion as the style is raised above the common level of performances, in any given place, there is to be found, a band more or less numerous, of praying, actively pious individuals, who undervalue the capabilities of music, or, lament what *they deem* the radical inefficiency of the performances. The former support church music in obedience to a Divine institution without knowing its utility; the latter are in difficulty and know not how to extricate themselves. They feel the want of edification just in proportion, as the music advances in refinement; and therefore, would either arrest its progress altogether, or dictate, if they might presume to do so, some radical change in the manner of conducting it. Yet as to the character of this change, there is very little agreement; and were this last mentioned class to endeavour to suit themselves; and were there no other obstacle opposed to them, but what would arise from a general deficiency of information, they would still find themselves unable, in their present state, to accomplish the object of their undertaking.

Now, this unfortunate state of things has unquestionably arisen from two sources; and, if these can be distinctly pointed out, the course of reformation to be pursued, will appear obvious.

1st. In the grand outlines of our performances, we have departed from the method adopted by the prophets and apostles. By all we can gather from the history of the Hebrews, it appears that, they had chief singers and bands of singers, whose especial duty it was *to lead* in the public performances. Their compositions, though simple according to modern notions of the art, were at the time, considered and *felt* to be skilful. That the skilfulness had some relation to the abilities and the taste of the multitude, there is every reason to believe from the circumstance, that the latter participated, at least occasionally, in the public performances. All this was then necessary to give effect to the service. This manner is distinctly pointed out in the Psalms, both in their structure and in the exhortations they contain. In the times of their captivity, the Jews of necessity "hung their harps on the willows" in relation to the public service; though there is no reason to doubt, but that individuals sung as they might have been able, in their private devotions. This accounts for the little that is said in the New-Testament respecting the music of the church.

The first Christians, like the Jews in captivity, were not in circumstances to admit of musical cultivation: and as there were not many from the more cultivated ranks of community among them, they might, for a time, have been able to perform this part of the service to the general edification, without the aid of much instruction. However this may have been, the Greek music, which resembled the Hebrew in the leading outlines of the art, prevailed in the Apostolic times; and as early as Origen's time, we find that this style was adopted by the Christians; and it appears by the concurrent testimony of the fathers, that the music was conducted by leaders and chosen bands of singers, analogous to the Jewish method.

That the Roman Catholics should afterwards have cultivated the art, almost entirely without reference to the claims of sentiment, substituting intricacy for expression and dexterity for pathos, was a sufficient reason for the Reformers to depart into the opposite extreme of a too chastised simplicity. They however adopted such simple airs as were *then esteemed melodious*: and translated the Latin words into the native language of the worshippers. These were great changes, sufficient for a time to excite the deepest enthusiasm. And probably at no period since the days of the apostles, was the real efficacy of church music more generally felt and acknowledged by the protestants, than at that time.—The musical art, however, is progressive in its nature; and, as the style adopted by the Reformers became inefficient through the progress of the art; differences of opinion arose which remain at the present day.

But there is another circumstance to be mentioned under this head. Sacred music originally emanated from the schools of the prophets.—The pious and the honourable were formerly employed as cultivators and performers. The sweet Psalmist of Israel was a king, and a man of pre-eminent piety. Nathan, Heman and Jeduthan, are also mentioned with honour. The first Christian disciples were engaged in the good work; and it was not, till the art became cultivated on wrong principles, that the pious became materially delinquent in cultivation. At the time of the Reformation, piety and respectability once more stood foremost in the good work, and declined not from it, but in proportion as the style adopted, became inefficient through age, or was otherwise felt by experience to be ineffective.

Owing we believe, chiefly to a diversity of taste that took place at the last mentioned period, those who should have continued to maintain their influence, were left in the minority; and the present state of things has been, in part, the necessary result. Nor do we deem it too much to say, that, the existing evils are not likely to be removed, until the full influence of former example shall again be felt in the ranks of cultivation.

2d. Our readers will readily anticipate what we have to say in the present connexion, respecting the other cause of the declension of church music. The term Sacred Music, so far as relates to the moral influences of the art, has been rendered by far too comprehensive. It embraces, not only what is designed for the church; but, all that is set to sacred words:—Yet, many compositions that come under this denomination are strictly of a miscellaneous character; others are calculated for musical display; and among the varieties of composition for the Church, there are numerous specimens in circulation that, if put to the test of general effectiveness, would undoubtedly be found wanting. A corresponding want of discrimination is observable in some places among executants: and every where, there is, perhaps, too little attention paid to the *character* of *emotions*, both in selection and performance.

The illustration of these topics, must however be deferred to a future number; and it may suffice for the present to say what we have often intimated, that nothing but the influence of pious exertions, actively and judiciously applied to the existing evils, will succeed in removing them. We may continue to speculate on questions of duty or expediency—we may prefer "rising" or "sitting" during the exercise of singing—we may give our preference to a choir or congregation, or unite both in the exercise;—we may resort to the aid of over-bearing instruments, or banish them from the church—we may quicken and extend the progress of cultivation, or retard, or discontinue it altogether; yet nothing will fully meet the existing evils but a *fundamental* change. The *art will advance;* but the first step towards rendering it extensively effective, must be taken by those who realize the necessity of a reformation: but let them qualify themslves, before they come forward to the work.

STATISTICS.

In preparing the Statistical article for our last paper, some of the facts were taken from the Gazetteer of this State: others were furnished from our own recollection; and for the remainder, we have acknowledged ourselves to be indebted to a Thanksgiving Sermon of Doct. Norton's.

After our paper went to press, we received a communication of a similar nature, from one of the early settlers of Clinton village, from which we make the following extracts.

"The new adventurers had to traverse an Indian footpath 20 miles through the wood, to their place of destination.

"As the spring (1788) advanced, clearings were made, and the new fields were clothed with vegetation; but an early frost the following autumn, cut short the hopes of the settlers:—Their prospects were gloomy; yet the hardy sons of New England were not discouraged. At the close of the year, the first grist-mill was built by Mr. Casety; and the first saw-mill by the late Moses Foot, Esq. These were highly serviceable to the settlers, as there were no others within the distance of twenty miles. Early in the ensuing winter, the road was cut from the settlement to old Fort Schuyler, (now Utica) and temporary bridges were built over the several streams. There were no houses between the two settlements; and only three or four built of logs at Fort Schuyler. Winter set in with severity, and continued with little mitigation till March."

"Twenty families arrived during the winter. They suffered many privations—and with difficulty transported their provisions from the German Flats. They owned seventy neat cattle, which were sustained by the browse of the forest trees, daily cut for them: But as spring returned, the herbage of the forest was found equal to any thing that can be raised on cultivated farms for their support. Those who have never seen a forest in its *natural state*, where no domestic animals have their range, form but an imperfect idea of the herbage which springs up through the summer."

"This settlement was then the westermost in the state; and, by mutual consent, it was called Clinton, in honour of his excellency, the late George Clinton, who was then Governor of the State."

"In 1789, Rev. John Ely, from Connecticut preached through the summer season, and the late Rev. Samuel Kirkland, who had settled in the vicinity, preached afterwards occasionally and administered the ordinances. In 1791, the late Rev. Dr. Edwards, formed churches at Clinton, Paris Hill and New Hartford: Rev. Mr. Hyde, preached at Clinton the summer season of 1792, and Rev. Asahel S. Norton, preached the summer following; and having been invited to settle in the Society, he returned from Connecticut the next year, 1793, and was ordained Pastor of the Church, in the month of September; and, though then in feeble health, sustained by Divine Providence, he continues to be their pastor at this time, and will live long in the memory and affections of his people."

PROTESTANT MISSIONARY STATIONS IN SOUTH AMERICA.

The United Brethren established a mission at Paramaribo, the capital of Surinam, in 1738. At this station six missionaries have been employed, and the congregation consisted in 1821, of 1295 persons, principally slaves.

The London Missionary Society established one at New Amsterdam, the capital of Berbice, in 1814. The mission, which has been under the care of the Rev. John Wray, has been very successful, and has connected with it a school of eighty children.

The same Society established a mission at Georgetown, in Demerara, in 1809.—Three Missionaries have been employed, who are permitted to give the slaves catechetical instruction only.

The Wesleyan Missionary Society established also, a mission in Damerara, about eight miles from Georgetown, at Le Resouvnier, in 1808. The number under the instruction of one Missionary, Rev. J. Smith, is about 2000.

The Liverpool Bible Society, have made some efforts to introduce the scriptures at Rio de Janeiro, and Bahia, but the religion of Brazil is Roman Catholic, and no Protestant Mission has been established there.

An agent of the British and Foreign School Society, has established schools at St. Jago, the capital of Chili.

A gentleman to whom the American Bible Society entrusted some Bibles, has distributed them with the approbation of the Roman Catholic Clergy, at Valparaiso.

The American Board of C. F. M. have now two agents at Buenos Ayres, [Messrs. Brigham and Parvin,] to learn the state of the country, and make arrangements for more permanent efforts.

The British and Foreign School Society, by their agent, Mr. Thompson, have established schools at Buenos Ayres.

For the Western Recorder.

(*Continued from p.* 20.)

Our Saviour tells us, false prophets come *in sheep's clothing*, but inwardly they are *ravening wolves*. Ye shall know them by their fruits.

They will make great *professions*, and perhaps, for a while, exhibit some plausible *appearance* of humility, peaceableness, meekness, and indifference to the world. They will declare that they have no party designs, sinister views, or selfish aims; that they are only solicitous to promote your spiritual and eternal interest;—while their real intention is, to divide, scatter, and devour you. You may possibly be deceived at first by their fair pretensions, and be carried away by their dissimulation. But observe them carefully, and you will soon be undeceived. Suppose they meet with opposition or provocation, or be disappointed in their views:—Then see whether they retain the *lamb-like* gentleness of which they boasted. No: you may now begin to disarm the wolf: Now they betray their pride, passion and resentment: Now they break you into parties, that they may catch some of you. They may appear modest and diffident at first; but, suppose they should find their influence increased by the number of their adherents and followers: then see whether they are so moderate in their views; whether they are content with small things! No: They leap into one fold and another for new prey. A good shepherd attends to his own proper charge.—The wolf is a rapacious, prowling animal: not satisfied with taking out of one flock, he roams from flock to flock, and can never have enough.

Another mark of false teachers is, an implacable malignity against the standing, regular ministers of the Gospel. Read the epistle of Jude and Paul's epistle to the Corinthians and Galatians, and you will see this spirit to be characteristic of them. They not only censure some unworthy characters, but declaim against the whole order; and spare no pains to infuse into people's minds prejudices against all that belong to it. Jude says of those ungodly men, who, in his day, had crept in unawares: 'They speak evil of things which they know not'—slander ministers and churches with which they are utterly unacquainted. 'They despise dominion and speak evil of dignities.' The false apostles reproached Paul, not only as a man of diminutive figure and contemptible speech, but as one that was carnal—walked after the flesh and preached only for wages. This leads me to notice another mark which the apostle mentions. This sort of teachers are guided by no *line*, and confined to no *measure;* but run from place to place—enter into other men's labours, and build on other men's foundations. Wherever the apostles came preaching the Gospel, they exhibited full evidence, as of their general commission, so of their particular warrant to preach in that place. When any sought a proof of Christ speaking in Paul, he was able to answer, "The signs of an apostle have been wrought among you—and we have been thoroughly made manifest among you in all things." He says to the Corinthians, "We dare not make ourselves of the number, nor compare ourselves with some who commend themselves: We dare not imitate the arrogance and ostentation of your false apostles: We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond, nor boast of things without our measure, that is, of other men's labours. 'But we have hope, when your faith is increased, that we shall be enlarged by you according to our rule, to preach the Gospel in the regions beyond you:' *and not to boast in another man's line of things made ready to our hand.*" How different was Paul's conduct from that of these false apostles? They could show no commission to preach to the Corinthians; nor, indeed, any where else. But he could manifest his apostolic commission, and his particular warrant to preach in Corinth: for when he was ordained to preach to the Gentiles, a measure was assigned him which included Achaia. They moved by no line, by no rule, but leaped from one church to another. He went on orderly in preaching the Gospel and planting churches among the Gentiles, from Judea through all the interjacent provinces until he came to Corinth; and he hoped still to proceed further, according to his line. They came and perverted those churches where the faith had been already preached; and so could only boast of things made ready to their hands. Instead of founding churches, they only formed sects out of churches already founded. He preached the Gospel where no other apostle had before been employed; and erected churches, not as separate parties, but as provinces of Christ's general kingdom that there might be no schism in the body. He speaks to the same purpose in his letter to the Romans. "I will not dare to speak of or assume to myself, any of those things which Christ hath not wrought by me:—Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man's foundation." Rom. xv. 18, 20. Ministers you see, are to have their respective lines and measures, within which they must move. They are not to be clouds without water, driven about with wind in every direction: but clouds fraught with heavenly treasures, and advancing in a steady course over the thirsty ground. Their doctrine should drop as the rain and distil as the dew, as the small rain upon the tender herb and the showers on the grass. They are not to be wandering stars, but stars confined in their appointed orbits. They are not to cross each others lines and interfere in their motions: but, like the heavenly system, to run, each in his proper circuit around a common centre. They are to contribute, each in his sphere, to the general order and harmony. They are to be fellow-workers in the kingdom of God. Paul charges the elders of the church that they take heed to the flock, over which the Holy Ghost has made them overseers, to feed the church of God.—The caution given by Peter, "Be ye not busybodies in other men's matters," is peculiarly applicable to, and perhaps especially intended for ministers, whom he particularly addresses in the precedent and subsequent verses. The original phrase literally imports, "*Let none of you act as a Bishop in another's province.* 1 Pet. iv, 15. It is a plain mark of a false teacher, to enter upon and pull down other men's works, that he may build on their ground; to stretch himself beyond his measure or to move without any line of direction. In this respect, Peter and Jude compare the corrupt teachers in that day, to clouds hurled about with a tempest—to raging waves of the sea—to floating meteors, of strong but transient glare, to which is reserved the blackness of darkness forever. From the apostolic example and instructions above stated, we plainly see, that it is disorderly and irregular for one minister to enter into the charge of another without his knowledge and approbation, and there collect assemblies, appoint lectures and perform official services. This is acting in the manner and in the character of those, whom the apostles condemn as false teachers. It is equally irregular for a private member of an organized society, under the charge of a stated minister, to invite and introduce, without the consent of such minister, either into the pulpit or into a private house, any stranger or favourite in the character of a preacher, and call the attendance of the people. The kingdom of Christ is as orderly a society as the kingdoms of this world. The minister chosen by a church and society, and ordained at their request by elders whom they have invited, is a bishop, an overseer, a watchman and officer of Christ.—This minister is responsible as for his own preaching, so also for the preaching of those whom he introduces to his people. If he introduces men unauthorized and unqualified, he, as an officer of Christ, is liable to complaint, trial, and censure. If he persists in such conduct, he may justly be deposed from office. This is the security of the people against imposition, from evil men and seducers. But where is the responsibility of the private man? He holds no office in the church and can be deposed from none. If one man may, at his option, call a stranger, an itinerant or a favourite to officiate as a minister, so may another, and so may every one; and none of them will consider themselves as responsible for their own conduct or the conduct of their preacher. And where is the security of the people or the order of society? B. R.

(*Concluded in our next.*)

For the Western Recorder.

Mr. Editor. The following extracts from the (London) Evangelical Magazine if acceptable, you will please insert in your valuable Recorder, a publication to which I heartily wish success. R. E.

Utica, May 19, 1824.

THE CHRISTIAN'S MONITOR.

Rise in the morning *early*:—in holy aspirations, heavenly contemplations, and devout thanksgivings rise! Higher and higher rise!

Engage in all the duties of the day with Scriptural sobriety, magnanimity, and zeal: in the exercises of the closet be conscientious, devotional, and unwearied:—in domestic concerns be economical and methodical: in worldly engagements and transactions be upright, prudent, and diligent:—in benevolent exertions be unostentatious and liberal: in sanctuary services be regular, attentive, and in earnest to obtain the blessing:—and in all manner of conversation be chaste courteous, cheerful, and irreproachable.

Retire from the ordinances of God's house,—from the business of the day,—and from all the cares of life,—for examination, humiliation, and unreserved dedication to the Most High, of all you are, have, and owe for time and eternity. Phil. i. 2.

An old Disciple.

TIME LENGTHENED BY ITS IMPROVEMENT.

"Dr. Doddridge, who lived so much longer, that is to say, so much better to the purpose, in fifty years than most men do in a much greater space of time, mentions his practice of rising early as the means by which he was enabled to produce his Family Expositor and other publications. In a note on Rom. xiii. 13, he says,

"I will here record an *observation* which I have found of great use to myself, and to which I may say, that the production of this work, and most of my other writings, is owing, viz. That the difference between rising at *five* and at *seven* o'clock in the morning for the space of forty years, supposing a man to go to bed at the same hour at night, is nearly equivalent to *the addition of ten years to a man's life*, of which (supposing the two hours in question to be spent) eight hours in the day should be employed in study and devotion.

EARTHQUAKES.

"Some years ago, immediately after a shock of a tremendous earthquake had alarmed the inhabitants of Grenada, the conversation at the Governor's table turned upon the latent cause of such an awful phenomena. After every one of the company had assigned it to a different cause, an old domestic was asked *her* ideas upon the subject. She replied, that she thought the Great God was passing by, and that the earth made him obeisance!

"This reply was striking, and discovered a bright spark of intellect in an untutored mind. It reminds us of that sublime passage in the Psalms, "He looketh on the earth and, it trembleth; he toucheth the hills, and they smoke." '

"Montgomery in his poem entitled the Thunder Storm, has a similar thought."

"Hear ye not his chariot wheels,
As the mighty thunder rolls?
Nature, startled Nature reels,
From the centre to the poles:
Tremble!—Ocean, Earth, and Sky!
Tremble!—*God is passing by.*"

'While earthquakes have doubtless some important use in the natural world, they may also stand committed with the moral system of divine providence and mercy."

"A merchant in Tennessee, observed during the earthquakes in 1811 and 1812, that before these took place, he *used to sell ten packs of cards where he sold one Bible, now he sold ten Bibles where he sold one pack of cards!*'

None are so fond of secrets as those who do not mean to keep them; sush persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

Anecdote.—A young minister received a call from two different societies at once, to become their pastor. One was rich and able to give him a large salary, and was well united. The other was poor, and so divided that they had driven away their minister. In this condition he applied to his father for advice. An aged negro servant who over-heard what was said, made this reply: "Massa, go where is the least money, and most Devil." He took the advice and was made the instrument of uniting a distracted church, and converting many souls to Christ.

FOR sale by Merrell & Hastings, No. 40, Genesee-street,

Jahn's Archæology; Brown's philosophy of the human Mind, Brown on cause and effect;
Worcester's, Martin's, Williams', Burder's, Bradley's and Jay's Sermons;—Also,
Sermons selected from the most approved authors; Milner's Church History, latest edition;
Life of Thomas Scott; Memoirs of an Only Son; Hodgson's Travels; Woods Letters and Reply;
A new and improved edition of Wister's Anatomy; Parr's Medical Dictionary;
Hooper's & Coxe's do. do.
Hooper's Surgical do.
Anderson's Surgical Anatomy;
Pharmacopoe Chirurgica;
Orfilas' Practical Chemistry;
Faithhorn on Liver Complaints; Beddoes on Consumptions; Bichat on the Membrane;
Armstrong on Typhus Fever;
Do. on Puerperal do., Consumptions, &c.; Medical Jurisprudence;
Dewees on difficult Parturition;
Chapman's Therapeutics; &c. &c. &c.
Also, a general assortment of Miscellaneous, Classical, and Common School Books;—all of which they offer at a very liberal discount for Cash.

TRINITARIANISM Vindicated; an Octavo Vol. of 236 pages, for sale by Merrell & Hastings, No. 40., at the very low price of one dollar & fifty cents bound, or one dollar in boards.

The following recommendations sufficiently evince the character of the work.

Having read with profit and pleasure Mr. Harrowar's Vindication of Trinitarianism, I am willing to say, that I consider it an able defence of this precious doctrine of our holy religion, and well worthy the patronage of the christian public. S. C. AIKIN.

Utica Feb. 17, 1824.

Having perused the Rev. David Harrowar's defence of the Trinitarian System, with considerable attention, I am ready to say, that I view it to be a work of much merit; and inasmuch as at this day many are denying the Lord that bought them, I sincerely wish that this volume might have a wide circulation in this region, it being in my judgment an able and complete refutation of a fatal and damnable heresy, which of late has been revived, and is artfully and sedulously propagated by the cunning craftiness of wicked men. DAVID PORTER.

Cattskill, Feb. 4, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

THE subscriber has just received from the New-York Auction Rooms, a large and complete assortment of *DRY GOODS*, which are offered at the most reduced prices for Cash, approved Paper, and most kinds of Produce.
(*Store No.* 66, *Genesee-Street.*).
EDWARD VERNON.
Utica, 20th Jan. 1824. 2—tf.

WARNER & HARVEY, have on hand a large and choice selection of *Drugs and Medicine, Patent Medicine &c.* Comprising as good an assortment as can be found in the Western District; which they offer for sale on the lowest terms for Cash.
January 15th 1824. 3—6w.

TERMS OF THE WESTERN RECORDER.

This Paper will be published once in two weeks, at the Store of Merrell & Hastings, No. 40 Genesee-St. one door west of the Post Office, where communications or orders for the Paper will be recieved. Price $1 50 cents, payable in advance, or $2, if paid at the expiration of six months.

It is contemplated to publish this Paper weekly, whenever the measure shall be warranted by the extent of patronage.

Any person who shall obtain eight subscribers, and remit the amount for the same, shall receive a copy gratis.

☞ Printing done at the Recorder Office, on the shortest notice.